

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

THE ABDUCTION TRIALS.

*Niagara Special Circuit. Judge MARCY, presiding.
Lockport, (N. Y.) 14th June, 1830.*

The recent trials at Lockport, furnish interesting points. We notice two; the case of the Masonic jurors; and the refusal of Masons to be sworn, or to testify.—It is impossible to convict a criminal, where the testimony of his guilt lies in the keeping of Royal Arch oaths, and Masonic penalties: in the keeping of men sworn to conceal each other's secrets, "*murder and treason not excepted.*"

Judge *Marcy*, in making up the jury, was selected by the parties to act instead of *triers*. *Jonathan Ayre*, and *Elliot Lewis*, were challenged as Masons, and admitted by the judge; while *Nathaniel Newman* was challenged on the same ground, as a Mason, and rejected from the same jury, by the same Judge! The difference was here:—The three agreed to the principal points of the Master's oath, as given by Morgan, and sworn to upon this trial by M. W. Hopkins; (the higher oaths were not mentioned in either of the three cases;) but *Ayre* and *Lewis*, professed that they never *understood* their oath to require any thing contrary to strict justice between man and man; whereas *Newman* thinks the hailing sign obligatory, where the distress is real, and professes that he is bound by it on a trial by jury. He does not know that he is bound to shew a Mason any favour on trial, any more than any

other person ; but he is bound to show him as much favour as he *consistently* can ; thinks, however, that he is not bound to violate the laws, is not quite certain ; *thinks* he *should* not !

The three, Ayre, Lewis, and Newman, agree in the words of their Masonic oath ; but they differ in the interpretation ; and Judge MARCY admitted and rejected them, according to their several interpretations of the oath, and not according to its literal interpretation. He says :—

“ That the oaths taken by Masons, are wholly extra-judicial, and, regarded in a legal point of view, are not binding on the person to whom they are administered. If, by fair construction, they enjoined partiality to a brother Mason in the relation of juror and party, the engagement would not be strictly legally obligatory. It would not, therefore, be a principal cause of challenge to a juror, that he had taken such obligations. But if, by the fair construction of the Masonic obligations, and the juror's understanding of them, he had engaged to extend favour to a brother Mason, when that favour would be an act contrary to law, or in any respect a departure from his duty as a juror, the having come under such obligation, will constitute a good ground of challenge for favour ; and, being substituted by consent of parties for the triers, I should feel it my duty to set aside a juror on such a challenge, if it was sustained.”

Can a man be permitted, in any case, except Freemasonry, to swear *without any evasion, qualification, or mental reservation*, that, at a concerted signal, he will fly, at the hazard of his life, to the relief of his fellow, and yet be accounted *indifferent* to his fellow in distress ? Can a man, in any case but Freemasonry, be allowed to swear without any evasion, &c. that he will help a companion so far as to get him out of his difficulty, whether he be right or wrong, under penalty of death ; and yet be accounted an impartial juror, to decide between his country, and such a companion indicted ? No ; there is no sophistry, no mystery, no infatuation, in this ; the case is a perfectly plain one, abating only Freemasonry. And what has Freemasonry to entitle it to be an exception to the common principles of law and justice ? Is it divine ? is it

charitable? is it venerable? is it loyal? is it true?—These questions must be answered in the negative: Freemasonry has no claim to give its language an unusual meaning, or to exempt its pupils from the just decisions and plain rules of common prudence.

‘Masonic oaths are not legally binding. It is not, therefore, *principal* cause of challenge to a juror, that he has taken such obligations; but it may constitute a good ground of challenge for favor.’—So far, we agree; but in the mode of ascertaining whether the ground of challenge for favour is good in a particular case, as in that of *Ayre* or *Newman*, we humbly differ with the learned judge. He takes the words of the Masonic oath, and inquires of the juror—“How did you understand this?” *Ayre* replies: “*It requires me to be impartial;*” *Newman* replies, “*It requires me to favor;*” and the judge rejected *Newman*, and accepted *Ayre*, each from the testimony of his own mouth. This is not safe; we cannot think any thing but Freemasonry would ask or receive this treatment. A conspiracy is discovered; the oath of the members is presented; and the judge asks, “How did you understand this?”—“As binding me to love my country,” one replies; “As binding me to the objects of the conspiracy,” replies another. The words of the oath plainly express the dangerous objects of the conspiracy; and the confessor of his guilt, is probably the more honest man of the two; the judge should not, therefore, receive and reject them according to the testimony of their own lips.

Any plain man in the country, called to act where Judge Marcy did, as trier, would examine the import of the Masonic oath for himself, and, if he found it of no importance, he would pay it no attention; but, if it was of importance, he would say: “Mr. *Ayre*, or Mr. *Newman*, did you take this oath? And do you consider it obligatory?”—If *Ayre* replied “*obligatory*,” and *Newman* “*obligatory*,” that is all he would ask of them. Their *understanding* would be nothing to him; it is for him to understand the oath, and for them only to say whether they are

bound by it.—Who does not see, that, by leaving the matter to the *understanding* of the juror, free scope is given to Masonic partiality? Who does not see, that opportunity is afforded to favor a brother “*consistently*,” and that affection may overcome the brother’s *understanding*, and rob justice of its due? *which is said* to have been the case with this same *Ayre*.

The judge confessed, that he could not reject *Ayre*, “*without setting a precedent, which would subject to a challenge for favor, every Mason in the State, in those cases where any of the fraternity are one of the parties.*” We are in no haste for this result; we are rather pleased, that the learned judge could stay it for a season; but it must eventually come; adhering Masons may be disqualified, by their oaths, from doing impartial justice on a jury, when Masons are one of the parties, and every lawyer must, ere long, be made sensible of it.

We come now to the case of the witnesses. The trial was that of *Ezekiel Jewett*; and the first witness called was *Orsamus Turner*, Deputy Marshal of the United States. He applied for counsel! The Court, at first, refused it; but, on the second day of the trial, we find his counsel, White, contending for him, that he should not answer “whether the Defendant was one of the persons consulted with, in relation to separating Morgan from his friends at Batavia, as a means of suppressing the contemplated publication of a book, concerning the secret of Freemasonry?” The first objection was, that the answer might subject the witness to a criminal prosecution. The Court denied, saying, the offence of kidnapping is outlawed. Witness, *by his counsel*, then objects that his answer would have a tendency to render him *infamous*, or disgraced. The Court replied, if no other ground of refusal exists, the witness must answer. Then the witness objects, that his answer *might* render him liable to an indictment for *murder*. But the Court remarked, that the witness must be satisfied, it *would* so render him liable, before he could, without perjury, claim the privilege of not

answering. Witness persisted. *Court.* "You must answer." *Witness.* "I will not answer." The Court entered the facts, and a sentence of \$250 fine, and 30 days imprisonment in Niagara county jail

The examination proceeded. *Question.* "Do you know that the defendant, Ezekiel Jewett, consented, or agreed to prepare the magazine at Fort Niagara, for the reception and confinement of William Morgan?"

The witness objected to answer, that "it" may involve him in an indictment for murder." The Judge reasoned with him, and varied the question twice, but without effect.

"The Court then proceeds to pass sentence on witness for a contempt, and directs the Clerk to enter the following record :

"The Counsel for the people, in the trial of the people against Ezekiel Jewett, asked Orsamus Turner, while on the stand, the following question :—' Do you know that the defendant, Ezekiel Jewett, was applied to for a place in or about Fort Niagara, for the purpose of confining William Morgan ?'—The witness claimed his privilege of refusing to answer the said question, upon the ground, that the answer might have a tendency to involve him in a prosecution for the murder of Morgan. The Court decide, that in its opinion the answer to the question could not furnish evidence, directly or indirectly, to implicate him, the witness, in such a prosecution, and overrule his claim of privilege, and direct him to answer the question. The witness refusing to answer the same, the Court adjudge such a refusal to be a contempt, committed in open Court, and sentence him, therefor, to imprisonment in the jail of the county of Niagara for thirty days."

["The Court finding that witness was possessed of no property, omitted imposing a fine."]

Examination resumed. Witness was asked : "Were you ever present when the subject of preparing a place at Fort Niagara, or at any other place within the county of Niagara, for the confinement of Morgan, was discussed in presence of the defendant?" Witness again refused, and was again sentenced as above.

Thus did this witness brave the laws of his country, and the High Court of the State of New-York! Thus did the Deputy Marshal, by paramount obedience to his Masonic oath, despise the oath of justice! By taking

upon himself the slight punishment for a contempt of Court, he rescued his brother Mason out of difficulty, "*right or wrong*;" and entitled himself to the praise of the Fraternity. They have interceded for him—and, after *thirty days* imprisonment, Orsamus Turner was released, and escorted from jail in a coach-and-four, with a train of Masons, whose shouts were, with difficulty, suppressed.

We copy again from the Niagara Courier, to which paper we are indebted for the report of this trial.

"*Eli Bruce* put on the stand.—Witness refuses to be sworn. "I was once before sworn and examined, and no good can come of it."

"*Record of Court.* "Eli Bruce being called by the prosecutor for the people to testify as a witness in the cause of *The People vs. Ezekiel Jewett*, and having contumaciously refused to be sworn as such witness, the court adjudged him guilty of contempt in open court, and sentenced him to imprisonment for the space of thirty days in the jail of the county of Ontario, he being a prisoner now in the custody of the sheriff of that county, brought here on a writ of *habeas corpus* to testify in this cause.

"*J. hn Whitney*—also refuses to be sworn. The court sentences him to a like imprisonment as in the case of Bruce, and to pay a fine of \$250.

Thus did these two convicts fulfil their masonic obligations. Bruce was once before brought from Ontario jail, to testify in the case of a brother kidnapper, and, refusing to be sworn, he was returned to jail with the benefit of the airing. This time refusing he is punished; but the *Craftsman*, and the *Masonic Record*, both acknowledged organs of the fraternity in the state of New York, praise him for his virtue and constancy, and absolutely cheer him for his sufferings as a martyr to the persecuting spirit of Antimasonry!

This is not all: these brothers in good standing, (while Rev. MOSES THACHER, of Massachusetts, J. G. STEARNS, of New York, HENRY JONES, of Vermont, and many more, are expelled for *unmasonic* conduct.) are fed from the charity of the lodges, and Bruce's family is currently re-

ported to be supported by his masonic brethren, on the score of their masonic relationship.

This may seem a small thing to complain of, but it has important bearings. The institution of Freemasonry pretends to be innocent of the violence done to William Morgan; yet it directly maintains the agents of that crime, who are suffering the penalty of the offended laws. It supports these men in their transgression; it speaks through them to all its followers, "*Break the laws of the land in your obedience to the laws of Freemasonry, and the powerful order will do its utmost to see you harmless; but, if perchance you should be overtaken by the officers of justice, the fraternity will praise your name, will cheer you with fat things, and will provide for your destitute family.*"

We are clearly of opinion that any government on earth should maintain its *faithful* servants in the same manner: that is *to the utmost of its ability*. Freemasonry is a government, which is sworn to protect and cherish those who are sworn to obey it. The order does not, and cannot, until the last extremity, cast off its servants for their *fidelity*, however mistaken their operations may be; but it does, and it must cast off those who wilfully despise its authority, however their conduct may be governed by patriotism or piety. This is the natural and inevitable result of the existence of the masonic government. No reformation of the constitutions of the order, no regeneration of its laws or principles or members can cure this evil; it is inherent in the government itself. Let Freemasons expel Bruce, Whitney, Turner, and others, and the knife is put to the throat of the system; for in that day it is declared, "*We despise your labor of love; we abandon you to the enemies your labor has made:*" and in that same day the kidnappers and murderers will take their defence into their own hands, and save themselves by a full development of facts. Thus the order of Freemasonry is compelled to cherish the transgressors of our laws, even *murderers*, or to change its nature; this last it will not do

willingly, it will do it only in the agony of final dissolution, which the people are hastening on.

"*William P. Daniels*.—Witness is asked, whether he was at Solomon C. Wright's, on the evening of the installation? He refuses to answer, on the ground that his answer might involve him in an indictment for a crime more serious than a misdemeanor, *an indictment for the murder of Morgan, as an accessory before the fact*.

"The court explained the law, witness could not be indicted for any criminal offence other than the *murder of William Morgan*. He must have better evidence of Morgan's death than mere belief, or an impression of that fact; something more than is made public.

"Witness claims privilege for reasons above stated—therefore the court decided he need not answer the question.

"Examination continued. To the question, Was *Jeremiah Brown* at *Wright's* tavern at *that* time? the witness declines answering, for reasons previously offered.

"The court remarked, that unless witness was altogether certain from evidence other than that generally known, that murder was committed, and that he would be in danger of being indicted for it, upon the key afforded by his answer, he was guilty of perjury in claiming the privilege. "It is therefore," continued the court, "a question of perjury, or not, with you,—and, remember, if the laws of man cannot catch you, the laws of God will.—Witness says he claims his privilege *only and directly upon the ground, that his answer will, as he believes, implicate him in the murder of William Morgan*. This he answers under oath, and with an understanding of the question.—Question is waived by the court."

"The law is nice as a new laid egg." *Turner* refused to answer the question of the court, because it *might* involve him in an indictment for murder, and the court sentenced him to fine and imprisonment. *Daniels* refused, because it *would* implicate him in the death of William Morgan, and the court excused him. Thus, by the oath of a kidnapper, accepted by the first judge of the Supreme Court of New York, the fact of the murder of William Morgan is fully established. Masons in good standing in the lodge, unblushingly avow this solemn truth, *to cover the part they had in the guilt*. They denied it with effrontery, while a denial would serve; but now they confess the main fact, in order to save themselves from troublesome questions

about the particulars ! The Hon. D. D. BARNARD, counsel for the defendant, put a finishing hand to this testimony, by remarking to the court, in justification of *John Jackson*, who, also, declined answering in view of the consequences, that "*Every man in the community believes a murder has been committed.*"

Let every reader be assured that the members of the fraternity generally, in the state of New York, at least, were as well assured of *Morgan's* death two and three years ago, as he himself is now after reading the testimony of *Turner*, *Jackson*, and *Daniels* ; and also *Barnard's* admission, in the name of the whole community ; and then consider what manner of spirit infests the lodges and the breasts of those who not only fight for the murderous system, but cease not with tongues set on fire of hell, to vilify the motives, and calumniate the character, and slander the good name of any who secede from the bloody brotherhood, and refuse even, by their silence, to maintain its iniquitous and falling battle ! Consider with what boldness these sworn brethren have declared that the death of *Morgan* was the trick of speculation, of disappointed ambition, of political knavery, or of Antimasonic malice ; that it had no existence in fact ; that he was peddling, or hunting, or drinking coffee, while the Antimasons wished to make something out of the excitement springing from his supposed death ! These things fall back with a mountain's weight upon the head of the fraternity. The endless falsehoods that have been circulated to protect the institution from the charge of blood, are blown to the wind. The guilt is confessed, not only in "the *probable*" but in the *downright* murder of a freeman, by the hands of his brethren, obedient to the laws which guard the life of Freemasonry.

It is now a matter settled by the oaths of Freemasons on the witnesses stand in open court, that *William Morgan* was arrested on the malicious suit of *Nich. G. Chesebro*, Master of *Canandaigua* lodge, and thrown into jail ; that he was enticed out of jail by *Loton Lawson*, a mason, and

violently thrust into a carriage by Chesebro, Sawyer, and Lawson, masons, and borne to Niagara, with relays of horses, furnished by masons, and driven and escorted by Royal Arch masons; that he was lodged in the powder magazine of a national fortress in the keeping of masons, and illegally confined there several days in the charge of masons; and finally MURDERED, by masons; yet all these masons are in good fellowship with the lodges, which lodges help them to cry *punish the guilty*; and help them moreover to counsel, and countenance, and money, to escape from the consequences of their guilt.

Other trials are yet to come. That which awaits the order at the polls in November next is the one to reach the root of the evil, and is the only one capable of hurling the masonic power prostrate to the earth. Let every freeman act well his part; virtue and truth, patriotism and religion oppose Freemasonry. The widow and the orphans send up their cry; the blood of the secretly slain lifts up its voice; "the indignation of the people thunders in the mountains: The murderer is taken!—Be the yoke and the sceptre of his power broken! Let his name perish!"

THE MASONIC PARTIES OF MEXICO.

"Like an arch well cemented together,
"So firmly cemented we stand;
"And lovingly drink to each other,
"With plumb-line and level in hand."

Akiman Rezon.

The political condition of Mexico is peculiar. Since the expulsion of Emperor *Iturbide*, and the establishment of the present constitution, in 1824, the State has undergone three violent revolutions. Strangers cannot account for it, while the natives feel the coils of a serpent, which they have not learned how to strangle. They flattered themselves that the head of the hydra was crushed, when our late ambassador to Mexico, the present Deputy Grand

High Priest of this *Republic*, was recalled ; but the body remains, and rears a new head to puzzle their philosophy, and produces a new revolution to distract their national policy.

Mexico is our nearest independent neighbour. Its constitution of government, conforms closely to our own. Its peace is intimately connected with our commercial prosperity, and our social relations. It is torn with incalculable dissensions ; it is the ball of two political parties, tossed to and fro ; it is the sport of Freemasonry, the game of the knights of Charity, and the theatre of the company, whose priests avowedly officiate without any religion, and whose kings, and grand kings, rule independent of politics. This is a mystery, so are the politics of Mexico ; this is *masonic*, so are the parties of Mexico. Define the duties of a high priest, who never worships at the altar ; the duties of a crowned head, that never assumes public cares ; or the duties of a sir knight, that does not wear side arms ; and this will give a true key to the inexplicable politics of Mexico. When boys play the mimic warrior ; when they mount a wooden sword, and paper helmet, the captain gives the word, and the company march, halt, or wheel, accordingly ; can it appear strange, that the grand captain of masonry, orders his followers, and that they yield similar obedience ? It is Freemasonry that involves the history, and the hopes of Mexico, in the mantle of her own mystery. The plans and orders of the Fraternity, are alike guarded by death and perjury from the scrutiny of the public : it is natural, that their operations upon a national theatre, should fill the world with surprise.

The secret order is every where *political* ; but in Mexico, it is specially so ; there this strong feature of its arch character is openly avowed, is set in the forefront, is plain as the nose on the human face. In its birth-place, England, Freemasonry has been circumscribed by law, besides being placed under the watch of the heirs of the kingdom ; it has thus been kept from opposition to the government ; but no sensible man can well assign any *worthy* motive to

the late George IV, for joining the order, except a political motive. He was neither moralist nor idiot, but he was Grand Master Mason. The *Most Worshipful* title was no object to him; the mystical secret he could not have desired, and yet have escaped those feelings of indignation, on the receiving of it, which must have for ever barred him from yielding to its support his own name, as its highest officer. The hope of any thing good in the gift of Freemasonry, except *personal influence and political sway*, is so completely disappointed in its embrace, that intelligent gentlemen of any country, cannot long remain in attendance upon its lodges, with any other than personal or political designs.

The principal leaders, and most ignominious tools of the French revolution, from the Grand Master, the infamous Duke of Orleans, down to Cagliostro, the prince of low villains, were active Freemasons. The Masons of France made no controversy with the government of the Corsican; with Joseph Bonaparte their Grand Master, they only sought to enjoy the emoluments of public office; and they made it clear, that to attain the appointment of judge, magistrate, or officer, the readiest way lies by the lodge-room door.

German and French politics were as obscure, distracted, and mysterious to the world, thirty-five years ago, as the politics of Mexico are now, and owing much to the same causes. Unhallowed ambition sought for power, through the aid of secret clubs, professing to be charitable societies. When the secret combinations had usurped the reins of government, they began to strive with each other; and their victories and defeats, their changes and revolutions, defied the scrutiny of man. This is the very nature of Freemasonry, especially in the higher degrees, where kings, and priests, and commanders, are tickled with rattling titles, and swollen with the vanity of mysterious power.

The Masonic parties of Mexico, are called *Escoceses*, and *Yorkino*: or Scotch and York. The explanation of these names, will throw new light upon the origin, history, and character of the Order.

After the organization of the London Grand Lodge, in 1717, the Order began to spread, and embrace different men of different countries, and, among others, the secret friends of the dethroned Stuarts. These fled to the Continent, and used their Freemasonry to forward their plans. (*Robison.*) The Chevalier, A. M. Ramsay, a Scotch gentleman, of great accomplishments, was among the foremost; and, in order to please the nobles, and to have in Masonry, distinctions according with lords and commons, he appears to have begun the addition of new degrees to the first three, A. D. 1730 to 40. (*Robison, Laurens, and others.*) This made confusion; the London masons assumed pre-eminence over all others, but stuck fast to the original plan, while Ramsay's Masons became knights after they were masters, and kings after they were knights, leaving the first three degrees to their own insignificance, with the name of *Blue*, and calling themselves by the name of *Scotch Masons*, in compliment to Ramsay and Scotland. This new and loftier kind of Freemasonry, soon became the more fashionable in France and Germany; it was reduced to a system at Paris, 27th August, A. D. 1761, by the Grand Consistory of Anti-Christians, who commissioned *Stephen Morin* to be Deputy Sovereign Inspector General, for all the new world; and it was comprised in thirty three degrees, with their number and name appended.*

Wherever French influence prevailed *Scotch masonry* was in the highest favor, and masons of this order were taught to believe that the true key stone of King Solomon's temple, and the pure mysteries of the order, were safely concealed in the caves of old Aberdeen, and in the fastnesses of Scotland. *Scotch masonry* became known to the Spaniards by the more intimate relations of Spain

* See *Hermes ou Archives Maconiques*, and, also, *Annales Mac.*, both published at Paris; and *Esprit Du Dogme de la Franche Mac.*, published at Amsterdam. The original system of Ramsay, embraced but three degrees. The first taught the moral virtues, the second, the heroic virtues, and the third, the Christian virtues. These were a pattern for inventors, and many systems of *Scotch Masonry* have been since cherished in France. The Ancient and Accepted of thirty-three degrees, and the Order of *Scotch Heredom*, of twenty-five degrees, appear to be the most celebrated.

with France, and thus the *Escoces*, or Scotch rite, was naturally introduced into the Spanish colony, Mexico. It made no figure in the history of Mexico, until it served to organize the party which overthrew *Iturbide*. The aristocracy of the country, the higher orders of the clergy, the wealthy, enterprising and ambitious spirits easily rallied to the clandestine lodge for the ostensible purpose of charity, but for the true purpose of generating a rebellion; and so well did they use this tremendous engine of political power, that they overset the empire of *Iturbide*, and banished him from America without a struggle.—See *North American and American Quarterly Reviews* of 1830.

The principal men of Mexico, having freed the state by the use of masonry, and adopted a republican constitution of government, distributed the offices to each other, according to ancient rites and ceremonies. Besides the fraternity, it was not easy for men to obtain possession of any important post under the government. A complete oligarchy was established, whose meetings were ostensibly charitable conventicles, under guard of that well known officer of mercy, *the tyler* at the lodge-room door. The people found they had exchanged one tyrant for many, and they now sought for a way of escape from this new enemy of their liberties. In pursuit of this they assumed *that Freemasonry is political*, and resolved to introduce a new rite, and a new Grand Lodge, solely with the political view to countermine and blow up the *Escoceses*. This is avowed in the following terms, by the American Quarterly Review, No. 11, p. 457.

“The popular party, finding that the President, Victoria, who owed his election to their efforts, considered himself safer in the hands of the aristocracy, and placed no confidence in them, murmured against his administration, and, at one time, entertained thoughts of overturning it by force. Better counsels fortunately prevailed; and they determined to organize their party after the model of the *Escoceses*.”

There is reason to believe that the “better counsels” came by the hand of our Ambassador.—The American

Quarterly adds: "The popular party believed that the principal strength of their adversaries consisted in their organization into secret societies, and attributed all the early success of the aristocratic party to this cause alone." On the other hand, when the elections were gained by the popular party, or *York masons*, the Escoceses saw in it the mysterious workings of secret political societies, and "were firmly persuaded that Mr. Poinsett, the envoy from our government, had marshalled against them the popular forces,* and directed all their movements,—a belief which gave rise to a series of extraordinary circumstances, unprecedented in the history of diplomacy."—*Idem*, p. 458.

Our Ambassador certainly lent them his aid. He is said to have sent to the city of New York, and procured the masonic charter for instituting the Grand Lodge of *Ancient York Masons*, and he presided at the installation, so far at least as to bear the principal honor, and incur a large share of the responsibility of that day's service. He must have known that the object was political, and not charitable. With the installation of the new Grand Lodge, the organization of the popular party was complete. Then came the tug of war, when mason met mason, in firm and unbroken phalanx, to dash out the hopes of the country, in mutual strife for political supremacy.

York masonry is no more or less than *three degree masonry*, or at the outside *four*, composed of Apprentice, Fellow Craft, Master, and Royal Arch. It takes its name from the city of York, England. The following account of it is given in *The History and Description of the ancient city of York*. By Wm. Hargrove. York, 1818. Vol. 3. p. 275. Among the buildings of the city, the *Masonic Coffee House* is described. "This tavern was originally the Roman Catholic Chapel.—It was purchased by the members of the York Union Lodge of Freemasons, in February, 1806, (after the Catholics had built a new chapel.) This leads us to a brief notice of the history of

* That is, the *York lodges*

the several lodges of Freemasons that have existed in York.

"In searching the archives of masonry, we find the first lodge was instituted in this city at a very early period. It was termed "*The most Ancient Grand Lodge of all England*," and was instituted at York by King Edwin, as appears by the following curious extract from the ancient records of the fraternity."

We omit the extract: it tells of King Edwin's holding a Grand Lodge, A. D. 926, at York; but it is much less particular in the relation, than the traditions are respecting King Solomon's lodge in the year of the world 3000. Those who wish to examine it, will find it with slight variations, in masonic books treating of *Athelstane and Edwin*.

We continue our extract from *Hargrove's History*, &c. "The Grand Lodge of *all England*, thus instituted at York, acknowledged no superior, paid homage to none: existed in its own right, and granted constitutions, certificates, &c.*

"The seal of this lodge, affixed to its constitutions and certificates, was represented as below. [Seal omitted.]

"This lodge, which had flourished during more than forty years in the eighteenth century, was, from causes, which are not at present known, discontinued for a length of time; but on the 17th March, 1761, it was renewed by six surviving members.—About the year 1787, the meetings of this lodge were discontinued, and the only member now remaining is Mr. Blanchard, proprietor of the *York Chronicle*, to whom the writer is indebted for information on the subject. He was a member for many years, and being Grand Secretary, all the books and papers which belonged to the lodge are still in his possession."—See *Hargrove's History and Description of York*. Vol. 3. page 275.

* [Note of Mr. Hargrove's.—The Grand Lodge of England held in London, had its constitution granted by this Grand Lodge in 1799, being only for that part of England which lies south of Trent.] This was probably the Grand Lodge of *Ancient London* masons.

This is the origin of the *York* masons ; and happy they who can call on the Grand Secretary, Mr. Blanchard, and see the *archives* and records from the time of Edwin to this day. That this royal fraternity should not have had a Hall until 1806, is wonderful ; that it flourished forty years in the eighteenth century, and then decayed to the number of only six members, by whom it was revived, A. D. 1761, deserves notice ; that so early as A. D. 1787, the meetings were discontinued until now the Grand Secretary stands by the archives and records alone, is most mysterious, seeing that in 1806 they contrived to purchase the Masonic Coffee House ; and that *Edwin* was *king*, is a thing for which we are indebted to the masonic archives : history makes him a royal prince, but never a king.

The Ancient *York* was the Grand Lodge of ALL England. This is proof enough that it sprung up after the Grand Lodge of England, that is, after A. D. 1717 ; for that word "*all*" expresses the existence of another lodge, which was the Grand Lodge constituted in the *Apple tree tavern* ; neither masons nor freemen give an account of any other, on better authority than masonic tradition, or counterfeit *archives*.

The *seal* given by Hargrove, at first may seem to be a monument of the antiquity of masonry. It may be considered so, when it is proved to be so : but the date, A. D. 926, is not proof. It may be no older than the Masonic Coffee House itself, or than the revival of the lodge, A. D. 1761. If masonry can show any paper or parchment, bearing date earlier than 1717, stamped with this seal, or any other purely masonic emblem, it will be satisfactory.

Prichard's disclosure made the Grand Lodge in London introduce those great innovations which appear on contrasting *Jachin and Boaz* with *Prichard's Masonry Dissected*. The innovations made a line of dissension, on one side of which the *Ancients* were ranked, and on the other the *Moderns*. The *Moderns* held the staff of

office, and the Ancients raised the standard of York, and received its constitution it seems. This grew into a hot fight between the legitimate sons of Hiram Abiff, which was settled December, 1813, in England, by a union of the two opposing bodies, under the name of the "*United Grand Lodge of Ancient Freemasons of England*."

The settlement of the Mexican government in 1824, had secured to the natives of Spain, who were then residents of Mexico, constitutional guaranties of liberty, citizenship, and protection. But these men were obnoxious to the populace for their wealth and pride, and their excessive attachments, real and supposed, to their native country. Their familiar name is *Gachupines*, and their extirpation from Mexico has been a favorite measure with the Yorkino or popular party. The First President of Mexico, *Victoria*, and the Vice President, *Bravo*, with the Escocés party, stoutly maintained the constitutional guaranty made to this peaceable class of men. At length clamor and the new Grand Lodge prevailed over right and the old Grand Lodge, by the aid of a mad act of rebellion on the part of *Arenas*, a Spanish priest, supported by a small band of followers. *Arenas* was taken, and on the 27th June, 1827, was shot. Arrests followed, which fed suspicion, and increased the popular antipathy against the Spanish residents, until it was impossible to stem the violence of the tide. They were first declared ineligible to office, and soon after banished from the country, with confiscation of their goods, contrary to the solemn compact made before the adoption of the constitution, and contrary to the provisions of the constitution.

The number of exiles was great. Neither age nor poverty afforded an exemption from the rigorous law, which was executed with the zealous spirit of a triumphant party. Many fled to the United States, and New Orleans exhibited scenes of fearful suffering among the unhappy exiles.

This unmerciful and iniquitous treatment of the resident

Spaniards aroused the indignation and the fears of the Escoceses. The Vice President, *Bravo*, was their leader; General *Guerrero* led the York party. The last week in December, 1827, *Colonel Montano* raised the standard of rebellion at Otumba, a village near Mexico, and issued a manifesto, requiring the suppression of secret societies, a change of ministers, the delivery of passports to Mr. *Poinsett*, our ambassador, and the religious enforcement of the provisions of the constitution and laws.—See North American Review, No. 68. July, 1830.

Little notice was at first taken of this: but shortly it appeared that the Escoces leaders were in the secret, as the party generally advocated these sentiments. General *Bravo* and others joined *Montano*. The President issued his proclamation, requiring the aid of all good citizens; and despatched General *Guerrero* to quell the mischief. *Bravo* was taken and banished, and the whole movement quashed, to the great glory of the York party.

In September, 1828, came the second election of a chief magistrate. *Bravo* and *Guerrero* had been the respective candidates of the Scotch and York lodges; and, now that *Bravo* had disgraced his party, and had been exiled, the York lodge were sanguine of the success of their favourite. Probably they would not have been mistaken, but for the wonder-working handmaid's interference. *Gomez Pedraza*, Secretary at War, a York mason, second to *Guerrero* in popularity with his party, was taken up by the Scotch lodge, and, behold, on counting the votes, he had ten states, where *Guerrero* had eight! The disappointment was insupportable. General *St. Ana*, Lieutenant Governor of Vera Cruz, immediately rebelled. President *Victoria*, issued proclamation, and sent an armed force to stop this new attempt to defeat the constitution and laws. While *St. Ana* was besieged, *Don Lorenzo de Zavala*, Governor of Mexico, the most active of the York leaders, was arrested, on the charge of abetting *St. Ana's* treason. Whether RELIEF, TRUTH, and BROTHERLY LOVE, governed

him, or a just sense of his Royal Arch obligations to help his companion out of difficulty, right or wrong, does not appear. He escaped, and concealed himself. During the month of November, 1828, undefined, but positive fears of approaching calamity, reigned in the metropolis. On the night of the 30th November, the flag of rebellion was raised at the *Acordada*, or Artillery barracks, in the outskirts of Mexico, and Guerrero, Zavala, and other Most Worshipful Brothers of the York lodge, gathered to it. For three days a violent and sanguinary combat continued in the principal streets of the city,—the Palace, and the *Acordada*, being the respective head quarters of the government forces, and the rebels. On the 4th day of December, the Government capitulated; Pedraza fled, Congress dissolved, and President Victoria went over to the quarters of the insurgents, and signed the capitulation. The insurgent army had other prospects before them: to win the fight for their leaders, entitled the soldiers to plunder for themselves. During two days, Mexico was the victim of a licentious soldiery. The *Parian*, or large bazaar, where the retail stock of the city is principally deposited, and where there was, at that time, property to the amount of several millions, was the main object of their attack. There the Spanish merchants had generally resided, and there the Yorkino party could find, at once, the richest and most welcome plunder. A wanton destruction of property ensued: cloths, plate, and jewelry, were scattered about the city, and sold by the plunderers for almost nothing. The third day brought this lodge of *Past-Masters* to order; the gavel of the Most Worshipful was once more obeyed, and the city restored to peace.—*See North American Review.*

The President is elected in Mexico, eight months before he is inaugurated. Victoria, yet in the chair of the executive, was forced to appoint a new cabinet; Congress was re-assembled, and Guerrero was declared to be chosen President, and General Bustamante, an active Yorkino,

Vice President. Zavala was mercifully acquitted of the charges made against him, and rewarded with the seal of the treasury; and St. Ana, whom we left a besieged outlaw, was charitably promoted to the head of the war department. This was getting things well fixed among the York Masons.

The Grand Lodge of York was now like the Temple in its glory: the three principal pillars, *wisdom*, *strength*, and *beauty*, emblematically represented by the treasury, the army, and the presidency, were in the hands of their most devoted partizans, and distinguished citizens. The wounds and breaches made by the insurrection, were all closed, moreover, by the Spanish invasion of Barrados, at Tampico, in the summer of 1829. All hearts and hands united against the common enemy; Guerrero was invested with dictatorial power; victory crowned his efforts, and Barrados surrendered to the Mexican generals, giving increased glory and strength to the dominant party.

Upon such a tide of popularity and success, no eye could see, no heart could suspect the risings of successful rebellion: even the York lodge seemed to slumber in that state of delightful composure, which overcomes the Anacanda when he has gorged a rabbit. The Dictator was slow to resign his extraordinary power; his enemies seized upon the fact with avidity; slight acts of rebellion were committed in several states; and, on the 4th of December, 1829, on the return of that very day, when President Victoria, and the government, surrendered to Guerrero and the Acordada rebels of the Grand Lodge of York, General Bustamente, Vice President of the Republic, put himself at the head of the army of reserve, in the State of Vera Cruz, issued a proclamation denouncing the usurpations and abuses of the President, and commenced his march on the capital, to enforce the desired reform. Upon this, Guerrero resigned his extraordinary powers, convoked the Congress, and went forth to quell the insurrection; but no sooner had he left the capital, than a complete and bloodless revolution was effected there. Whereupon, Guerrero

abdicated the presidency, resigned the Master's gavel, and retired to his estate: the other *Acordada* chiefs followed him into retirement. The victorious party, compounded of York and Scotch Masons, formed a provisional government, with General Bustamente at its head, and tranquillity is once more restored. But, while the State is over-run with secret societies, order will not long continue.—Conspiracies will be formed, and treason will be nurtured in the Lodges, so long as the tyler keeps the door, and as the fraternity keep their profane oaths.

In all this, we see the natural fruit of secret societies; the quiet of the State broken, and the government of the country humbled, by the machinations of the lodge-room, under the name of charity. Here we see patriots and wise men, soldiers of the Revolution, and brave men, strangely arrayed against each other, and against the constitution which they themselves formed, and sealed with their own blood. We see *Bravo* the Escoces, rise in arms against secret societies, and, when he is exiled, *Guerrero*, the Yorkino, take up arms to destroy the labour of those secret societies, which labour had wrought the entire derangement of the plans of his partizans; and when *Guerrero* had triumphed, after one short year, we behold him deposed by his Lieutenant, his master of the horse, his own Deputy Grand Master, Vice President *Bustamente*!

These troubles fairly began with the organization of the *York Grand Lodge*, and they pause nearly with the recall of our Ambassador. We doubt not, that the part he took in the masonic politics of Mexico, recommended him to the notice of our Royal Arch Republicans, when on his return, they made him, in September last, the Deputy Grand High Priest of Freemasons in the United States. He is an experienced man, fit to lead the party in these dangerous times. The intimate knowledge which he possesses of the characters and events connected with three political Masonic revolutions, and the mortification he has suffered, in being disgracefully noticed for his Freemasonry, in the several Legislatures, and, also, in the

Congress of Mexico, owing to which he was called home, all point him out as a man to be relied on for an organ and head of the Ma-sonic party in the United States.

The maxims and aim of Bravo prove him to have been *Antimason* ; but he erroneously took the sword, instead of the ballot box, for redress. The consequences were most disastrous to himself and to his country.

The revolutions which have followed, read more like events of the period of Rome's decline and fall, than of a youthful republic in the nineteenth century. And the history of Mexico unites with that of France to warn all nations, to beware of secret associations and affiliated orders, under whatsoever plausible character. "Freemasonry is the same all over the world,"—in the United States, and in Mexico.

Our warfare is not limited to this hemisphere. The order of Freemasons once banished from the respectful consideration of freemen, may be restored from the old continent, by some imitator of Genet and Poinsett. We shall not be safe against its wiles, until it is laid bare to all Christendom, and degraded in all the earth. Political Antimasonry is suited honorably to accomplish this work at home, and to carry it effectually abroad. Our government and its national representatives will soon be of a character to teach every civilized nation the justice, frankness, truth, and power of American Antimasonry.

MASONIC BALLADS, OR SONGS OF THE AHIMAN REZON.

"Let masons be merry each night when they meet,
And always each other most lovingly greet,—
Let all the world gaze on our art with surprise,
They're all in the dark till we open their eyes."—*Ahiman Rezon.*

The proverb, *Let me make the ballads of a nation, and I care not who makes the laws*, is applicable to any government. The tone of morals expressed by the poet, is enforced upon the heart in the standard songs of the peo-

ple. By the doctrines of its favorite ballads, the character of Freemasonry receives additional light, without the slightest change of color. The voluptuary cannot sing with a hymn book, nor can a chaste man sing with the *Ahiman Rezon*. The airs commonly performed in the lodges, unequivocally express the varied immorality of Freemasonry. *In vino veritas*—the order at the table throw off the mask, and utter all their heart.

One of the most convincing proofs to show that Freemasonry had no being earlier than the 18th century, is that it neither finds a place for so much as its name in song, before that era; nor furnishes any poet with a subject for his muse. The first book of Masonry, *Anderson's Constitutions*, published in 1723, we have never seen: but the second edition of that book lies before us, published in 1738. It gives "Some of the usual Freemason's Songs," beginning with the Master's song, 3d part. by Anderson himself, which treats of Masonry *operative*, except when it terms it *Royal* and *Divine*, and speaks of its having secrets.

"Who can unfold the *Royal Art*,
Or show its *secrets* in a song?"

Speaking of Solomon's time, he says: (the italics are his.)

"The *Royal Art* was then *Divine*."

By the *licentiousness* of poetry, many of the absurd and impious pretensions of Freemasonry were introduced into the lodges. This license first teaches us in the book of *Constitutions*, that

—"The *celestial lodge* above
Shall be each brother's station:
But death, the *level*, time, the *line*,
And *plumb* of justice, must combine
To fit us for that bliss divine:
Then shall we, happy be,
Toward the East we'll bow the knee,
To our GRAND MASTER MASON."

It is a favorite notion with the poets, philosophers, priests, and lawgivers of Freemasonry, that a careful obedience to the laws of the order, will conduct them to the bliss of heaven.

"We hope with good conscience to heaven to climb,
And give *Peter* the password, the token and sign.
Saint Peter he opens, and so we pass in,
To a place that's prepared for all those free from sin;
To that heavenly *lodge*, which is *tyled* most secure,
A place that's prepared for all masons who are pure."

Ahiman Rezon of N. Y. p. 150.

It is in vain to say *such ballads have no influence* ; they may not influence a professor of the Gospel : but they do possess the imagination of the poet, and the heart also of the lodge chorus, in the hall of refreshment, after the minister and others have retired.

In the third edition of the Constitutions, published in 1756, the poets become bolder. In p. 324, one sets off in these now *familiar* lines.

"Hail Masonry ! Thou *craft* divine !
Glory of earth, from Heaven revealed !
Which doth with *jewels* precious shine,
From all but *masons'* eyes concealed.

CHORUS.—Thy *praises* due, who can rehearse.
In nervous *prose*, or flowing verse.

"As men from brutes distinguished are,
A *mason* other men excels ;
For what's in knowledge choice or rare,
But in his breast securely dwell ?

CHORUS.—His silent *breast*, and faithful *heart*,
Preserve the *secrets* of our art."

These ravings of the poet came at length to be regarded as sober truth, by many masons, and were adopted in the orations and conversations, and even *sermons* of the brethren, after they began to have sermons.*

Sermons became necessary to offset charges to which the Fraternity was liable, for songs of the following character :

"Come let us prepare,
We brothers that are,
Assembled on merry occasion ;
Let's drink, laugh, and sing,
Our wine has a spring,
Here's a health to an accepted mason."

Constitutions of Masonry, 3d Ed. p. 326.

Vain boasting inspired their earlier lays, and to this at length all other evil things were added. The poetry and the sentiment of the following *chorus*, found in both the 2d and 3d editions of the Constitutions, are worthy of each other, and of the subject :

"Sing, then, my muse to *Masons'* glory ;
Your names are so revered in story,
That all the admiring world do now adore ye !"

But the treasure house of masonic poetry, is the *Ahiman Rezon* : that first published by *L. Dermott*, and since re-

* The first masonic sermon on record, with which we are acquainted, was delivered at Christ's Church, Boston, 27th Dec. 1749, by the Rev. Charles Brockwell, A. M., his Majesty's chaplain at Boston, New-England. It may be found in the *Pocket Companion, or History of Freemasons*, London, A. D. 1754.

published in several of these States, is stored with ballads of a bad character; and they have been gloriously sung in many of the American lodges.

We have examples of grave men at public dinners listening to the strains which praise the gods of wine and of love; and also joining both in the shout and in the bumper which followed. This heathenish practice is justly charged upon Freemasonry for its wide diffusion at the present day, and it is fast departing with the order.—Those songs which are poured forth while the *tyler* is at the door, belong to a class which may not be named here, but the roar of applause with which they are received, may be sometimes heard far beyond the walls of the lodge-room.

“Let every man take glass in hand,

“Drink bumpers to our Master Grand,

“As long as he can sit or stand,

“With decency.”—*Ahiman Rezon, or Book of Constitutions of New York, Edition 1805, p. 153.*

The spirit of a debauchee is most familiar to the poets and ballads of Masonry; as in the following lines taken from the last mentioned volume, p. 144.

“The world is all in darkness,

About us they conjecture,

But little think, a song and drink,

Succeeds a mason’s lecture.”

“Then, landlord, bring a hogshhead,” &c.

There is a song in the *Ahiman Rezon* of *Dermott*, and in that of Penn, p. 117, and in the above mentioned *Ahiman Rezon*, of New York, p. 165, and in other authorised works of Freemasonry, which gives, in doggerel rhymes, to the tune of *Derry down, down, down Derry down*, an impious account of the creation by “the Sovereign Mason,” and the history of the old world, containing these and similar lines:

“But Satan met Eve, when she was a gadding,

And set her, (as since all her daughters) a madding;

To find out the secrets of Freemasonry,

She eat of the fruit of the forbidden tree.”

Whereupon Adam,

“Now you have done this thing, Madam, said he,

For your sake no woman Freemason shall be.”

This song has been a great favorite, and we give some account from it burlesquing the deluge, to the credit of Freemasonry, and its various books of Constitutions.

“Sure ne’er was beheld so dreadful a sight,

As the old world in such a very odd plight;

For there were to be seen all animals swimming,

Men, monkeys, priests, lawyers, cats, lapdogs, and women.

There floated a debtor away from his duns,
And next, father grey beard, stark naked 'midst nuns;
Likewise a poor husband, not minding his life,
Contented in drowning, to shake off his wife."

This licentious and profane spirit, this contempt of the female sex, and of the married state, and of the sacred records, is found not in the song of the Book of Masonic Constitutions alone, but in the rites and ceremonies, and laws and oaths of the order.

Enough is given to shew the impious, vain-glorious, and bacchanalian character of Freemasonry; we will look at its murderous spirit in the garb of poetry. The oath of the mason consigns the transgressor to the tomb, and the ballads of the books of Constitutions more than once inculcate the same doctrine. Take the following from the above mentioned *Ahiman Rezon*, and authorised book of Masonic Constitutions for the state of New-York, p. 152. It may be found in other books by the first line:

"From the depths let us raise."

Verse xiii is here entire:

"But if any so mean, through avarice or gain,
Should debase himself in this high station;
That person so mean, for such cursed gain,
Should be slain by the hand of a mason."

It seems, therefore, that the Masons of this State, under sanction of the Grand Lodge, have sung of murder in their lodges, and in their book of Constitutions, twenty years before they perpetrated the crime upon William Morgan! The same song and words are found in the *Freemason's Vocal Assistant*, Charleston, S. C. 1807, p. 81; *Ahiman Rezon*, Belfast, 1782, p. 119.

The human skull from which the Knight Templar, in the encampment, drinks the libation of eternal curses, is familiarly called "*Old Simon*" by the Templars; as in these lines taken from the *Freemason's Library*, or book of Constitutions of Maryland, 1826, p. 362. They are descriptive of the ceremonies of Masonry:

"Enter'd, pass'd, rais'd, and arch'd,
And then like princes march'd
Thro' rugged ways;
At length great lights we view,
And poor *Old Simon* too,
Also the word so true,
Glory and praise."

* The context refers "*this high station*" to the rank of a free and an accepted Mason: "*Should debase himself*" means, should violate his masonic oath.

The first line bespeaks the 1st, 2d, 3d, and 7th degrees of Masonry ; the 2d and 3d lines refer to the Knighthood ; the 4th to the 12 tapers representing the 12 Apostles, and the 5th to the human skull resting upon a coffin in the midst of the candles, which is afterward taken for the drinking cup, and the 6th to the Templar's word of recognition, GOLGOTHA ; that is, *the place of a skull*, referring to the coffin on which their *Old Simon*, or skull, rests.—This makes good sense of the stanza, especially of that line—

“ Also, the word, so true.”

How *so true*, except it be that the word, Golgotha, exactly expresses the *place of Old Simon*, mentioned in the preceding line ? Golgotha does that, and Golgotha is the word *so true*. Much of the poetry of the book of Constitutions, contains ideas concealed from all but masons' eyes ; and the reader of Bernard's *Light on Masonry* will find cogent proof of the correctness of the disclosures, in their perfect illustration of the poetic allusions of Masonry. Consider the following stanza of the same *Knight Templar's Song*, published in the book of Masonic Constitutions of Maryland, as above mentioned :

“ Twelve once were highly loved,
But one a Judas proved,
Put out his fire,
May Simon haunt all fools
That vary from our rules ;
May the heads of such tools
Rest high on spires.”

The first two lines explain themselves ; the third alludes to that part of the ceremony of initiation, where the candidate is required to extinguish one of the twelve tapers before him, “as a perpetual memorial of the apostacy of *Judas Iscariot* ;” and to remind the candidate, that “he who can basely violate his masonic vow, is worthy of no better fate than *Judas Iscariot*.” The Templar understands all this, and therefore, to him the words are very significant :

“ Put out his fire :”

that is, in plain prose : kill the traitor to Masonry. This horrible idea is enlarged upon in the remaining lines :

“ May Simon haunt all fools
Who vary from our rules ;”—

that is, in prose : may the death emblematically signified by the human skull upon the coffin, and also the damnation, drank from that skull in penalty of the least wilful

violation of the masonic oaths, forever haunt the fool, or knave, or honest man, who fails to keep the whole law of Freemasonry!

"May the heads of such tools
Rest high on spires."

This significant allusion to the penalty of the first oath of a Knight Templar, is well understood by all the brethren of that degree; and it concludes the masonic stanza with a keen and pointed exhortation, to take off the heads of seceding masons.*

Perhaps the most moving exhibition of the masonic character remains to be noticed. The *penalties* of the order concern those who have become subject to the order; its wickedness falls upon those who join it; its falsehood chiefly injures those who are deceived by it; but its corruption of justice alarms all ranks of men.

It is not easy to weave the doctrine of the *grand hail-ing of distress* into rhymes, and boldly to apply it for saving a man on the gallows; but this has been done in *Wellins Calcott's "Candid Disquisition of the Principles and Practices of the Most Ancient and Honorable Society of Free and Accepted Masons;"* an English work, re-printed at Boston, N. E. 1772.

"A mason one time,
Was cast for a crime,
Which malice had put a bad face on;
And then, without thought,
To a gibbet was brought
A free and accepted mason.

"And when he came there,
He put up his prayer,
For heaven to pity his case on;
His king he espied,
(Who in progress did ride,)
Was a free and accepted mason.

"Then out a sign flew,
Which the Grand Master knew,
Who rode up to know the occasion;
Asked who had condemned
So worthy a friend,
As a free and accepted mason.

"He tried the cause,
And found out the flaws,
According to justice and reason;
He tucked up the judge,
And all that bore grudge
To the free and accepted mason.

CHORUS.—He tucked up the judge, &c.

* The candidate of this degree is bound to have his head struck off, and placed upon the *highest spire* in Christendom, should he ever knowingly or wilfully violate any part of his Templar's obligation.

"Though ignorant pride
Our secrets deride,
Or foolish conjectures occasion;
They ne'er shall divice
The word or the sign
Of a free and accepted mason."

This gives the charm of poetry to the obligation of a mason, and plainly teaches the duty of a brother to rescue his fellow in distress from the stern grasp of justice; and also to punish those who dare to condemn so worthy a man as a free and accepted mason. The Grand Master of the imagination,

— "Tucked up the judge
And all that bore grudge
To a free and accepted mason."

This article can be greatly extended by those who are pleased to discover the laws and doctrines of Freemasonry familiarly illustrated in its ballads; but enough is exhibited to prove that the odious character of the false mystery is portrayed by the minstrels of the order, in exact conformity with its spirit and letter, its laws and constitutions, its rites and ceremonies, its debauchery, corruption, penalties, and oaths.

Good men belong to this sinful order; good men think this fraternity whose minstrelsy we are examining, is a charitable society; and that those who expose it are actuated by a spirit of self-seeking: but they are freemasons, bound by oaths, and inspired by songs, that corrupt justice.

"Nor is there one amongst them all,
Who, on a summons or a call,
Would not with resolution fall
Defending a Freemason."

Ahiman Rezon of Belfast, Ireland, 1784, p. 136.

AN ADDRESS TO THE PEOPLE OF PLYMOUTH COUNTY, MASS.

An Address to the People of Plymouth County, Mass. on Political Antimasonry, adopted at a Meeting, held July 5th, 1830, by the citizens of Bridgewater. Pamphlet 20 p.p.

This address pays respect to Political Antimasonry. Instead of sneers and calumny, contempt and neglect of our cause, the inhabitants of Bridgewater coolly reason upon it. Their conclusions are very different from ours; but that is chiefly owing

to a difference in their premises. Into these we will look with them.

At the outset, they claim their freemen's right to speak of any matter concerning the public, and so to speak of Antimasonry. Granted. They go on to say: "Most of us have never had any connexion with the Masonic society, and feel no interest in its concerns. *We do not know that it has ever done us or our country, enough either of good or of evil, to create in our hearts any strong feeling of either approbation or censure*" There lies the whole difference, Gentlemen of Bridgewater, between you and Antimasons—when you *know* the evil which Freemasonry has done, and is doing in this country, you will oppose it, you will be Antimasons. You have stepped off with the wrong foot first, and although you keep steady step through the march, you are invariably out of time, for that single mistake.

This is the answer to all who do not know of any evil in Freemasonry; especially to those who with you do not pretend to know how far the disclosures of Masonry are true. You must learn. The charges and the evidence, the disclosures and the witnesses are all before that public which you have addressed. Inform yourselves gentlemen, and then if you publish an Address against Political Antimasonry, you will do it understandingly; now ye have done it ignorantly, by your own confession.

"We know not how we could lay any claim to the name of republican, should we deny to any portion of our fellow-citizens, the right which we claim for ourselves, the right of forming their own opinions, and of managing their own affairs in their own way, so long as they interfere not with our privileges, and the welfare of the state." The gentlemen do not consider, that this same right, *the right of forming their own opinions, and managing their own affairs in their own way*, is common to Antimasons, as well as to Freemasons. The right to estimate the character of Freemasonry, and also to proceed by lawful and constitutional means to act upon that estimate, is perfectly clear. Antimasons neither claim nor exercise more. The exercise of this their right cannot interfere with the right of another, as of a mason to hold an office, because no man has a right to office, except to whom the majority and the law give it. When Antimasons defeat the majority, and break the laws, they will be, and they ought to be served, as they now serve the Freemasons. As to *the welfare of the state*, we think it depends upon the dissolution of the Masonic Fraternity, while Masons think it depends on our letting them alone. This is a mere difference of opinion, which time must settle.

"Another odious feature in this proscriptive system, is that the same measure of punishment is dealt out to the most guilty, and to those who, according to its own admissions, are comparatively innocent."

This is a common mistake. It is pitiful. "The same measure of *punishment*!"—If it be punishment to refuse one freeman an office by conferring that office upon another freeman, the *freemasons* have punished the *freemen* long enough: it is time to turn the tables.

Our distrust of Freemasons must have a rule of application. We cannot act with effect against the affiliated order, unless by a joint and systematic effort. The line of distinction must be drawn some where between the freemen and the bondmen; between the candidates for office trammelled by masonic oaths, and those who owe no allegiance save to God and our country.—The rule which excludes all freemasons from our support to office, like every other general rule, has both hard cases and exceptions: but the exceptions are of a minor character, and the hard cases must be borne, like the shower in harvest which waters the parched earth, and injures the half-cured sheaves.—This is not an "*odious*," but an unavoidable feature of all great concerns.

To say that "whatever censure may be attached to several of the higher degrees, masons in this state (Mss.) have no connexion with them, and are in no manner responsible for them," is a great mistake. It is common for Blue masons to screen themselves from the reproach of the higher degrees by the plea of ignorance. So let them, but this does not clear the institution. The Royal Arch is blasphemous, although the Blue or three degree Masons are ignorant of it. Let them learn. Freemasonry is an oligarchy. The commons are the Blue lodges; the privileged orders are the Arch and the Knighthood. The commons maintain the privileged classes; they are responsible for the acts of their privileged classes. It would be as wise in a breach of our rights by a British nobleman, to hold only the nobles responsible, as to hold Arch masons alone accountable for the murder of William Morgan. Not they only who made the breach, but their aiders and abettors; not the captains only but the companies; not the government alone but the whole people, *every subject* of the government is held to answer for the crime, or for the criminals.

The profanity of the *sublime* degrees, rests with the degrees themselves, upon the heads of the Entered Apprentices. One mason, in the upper stories of the temple, can employ several hod-carriers, and work them hard too. The poor fellows patiently carry their burdens without the prospect of lodge benefits or a dip at the charity fund. Their disinterestedness is manifest: they set out confessing their ignorance of the lodges, and then they fall on those who knowing Freemasonry, reprobate it, because they do know it,—because they have seen and felt that it is a great evil, an intolerable evil, an evil no longer to be borne.